

THE
GREAT IDOL
OF THE
MASSE

18.1

Overthrown in 24 *Arguments* :
WHEREIN THE
DOCTRINE
OF

Transubstantiation

Is fully REFUTED;

IN A

SERMON

Preached upon *Luke* 22. the latter
Part of the 19th. *Verse*.

By a Protestant.

L O N D O N,

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THE GREAT IDOL
OF THE
MAGNIFICENT

AND WELL KNOWN IN THE WORLD

DOCTOR
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IS A LITTLE REFUTED

IN THE
SERMON

AND OF THE
VOLUME

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VOLUME

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THE
IDOL of the MASS Overthrown :
OR THE
DOCTRINE
OF
Transubstantiation
REFUTED;

In a Sermon Preached upon *Luke 22.* the Latter part
of the 19th. *Versē.*

This is my Body.

WE have told you that there are Four Texts
that speak to this Matter, *viz.* Three Texts
more besides this that I have read unto you ;
as *Mat. 26. 26. Mark 14. 22. 1 Cor. 11. 24.*
and they speak all the same Language [*This is my Body.*]
For the Opening of this great Subject, we have propos'd
these four things to you : A 2 1. To

1. To give you an Account of the Opinions that are in the World about it.

2. To shew which of these Opinions is right, which wrong.

3. What is the Design of the Institution.

4. How the Design may be Answered.

As to the First of these, we have shewed you Three Opinions in the World about it.

1. That of the *Roman Catholicks*, who do believe *Transsubstantiation*.

2. That of the *Lutherans*, who believe *Consubstantiation*.

3. That of the best *Protestants*, who believe, That this Supper of our Lord was but an Elementary Sign of an Holy Thing.

Transsubstantiation and *Consubstantiation* we told you are both Latin Words; which though not exactly alike in signification.

The one saith, The Bread is turned or converted into the Substance of Christ's Real Body after Consecration.

The other, that 'tis with it, in it, or about it.

We make a third Party in respect of the Holy Supper of our Lord; who believe 'tis not *this* Real Body, nor is it with it, in it, nor about it, nor in any other Thing or Place, save only in Heaven at the Father's Right Hand.

We have given you some Reasons against both of these Opinions, and handled the Objection arising from the Letter of the Text; which we shall briefly repeat, and forthwith proceed.

Arg. 1. If the *Consecrated Bread* be the *Real Body* of Christ, then is the *Real Body* of Christ a dead Substance, wholly devoid of Life and Sense, for that we do evidently see the Bread to be; it doth neither move nor stir before us.

But the *Real Body* of Christ is not a dead, but a living Substance, and continues alwayes such; therefore the *Consecrated Bread* is not the *Real Body* of Christ. To prove the *Minor*, take *Rem. 6. 9.* Knowing that Christ being raised from the dead, dieth

no more ; Death hath no more Dominion over him, &c. Rev. 1. 18. I am he that was dead, and behold I am alive for evermore. Luke 20. 35, 36. But he that shall obtain that World and the Resurrection from the dead, doth not (mark) neither can he die, &c.

Arg. 2. If the Consecrated Bread be the Real Body of Christ, then Christ hath (sometimes) ten thousand Bodies at one time ; or so many as there are Priests to Consecrate, or distinct Congregations that do Celebrate the Holy Supper.

But Christ never hath so many distinct substantial Bodies at once ; Therefore the Consecrated Bread cannot be the Real Body of Christ, 1 Cor. 1. 13. Christ is not divided. Eph. 4. 4. But one Body, as one Lord, one Hope, one Baptism.

Arg. 3. If Christ be divided into so many as ten thousand Real Bodies, then there must be so many Lord Christs, and Christ-Mediators.

But there is not so many Lord Christs, and Christ-Mediators. Therefore the Consecrated Bread cannot be the Real Body of Christ ; 1 Cor. 8. 5. Though there be Gods many, and Lords many, that are so call'd (or accounted) yet to us there is but one God, and one Lord Jesus Christ. 1 Tim. 2. 5. There is one God, and one Mediator (not many) between God and Man ; the Man (not the Men) Christ Jesus.

Arg. 4. If the Consecrated Bread be really the Holy Body of Christ, then the Holy Body of Christ may be eaten by Rats and Mice, and turn to Corruption. This is evident to common Sense, and universal Experience, where Proof or Trial is made of it.

But God will not suffer his holy One to turn to Corruption, Acts 2. 27. Therefore the Consecrated Bread is not, cannot be the Real and Holy Body of Christ.

Arg. 6. If the Consecrated Bread hath not the real Nature and Property of Flesh, or a real Substantial Body ; Then it can be no such thing as the Real Flesh and Body of Christ (because the Nature and Property do necessarily constitute and distinguish that Species from other kinds of things) But it hath neither the Nature or Property of Real Flesh or a Substantial Body : Therefore it cannot be the Real Body of Christ.

1. It hath no Animal Spirits. 2. No Taste nor Feeling like Flesh.

3. Not

3. Not the Completion of Flesh. These things are evident to all Mankind that ever did or shall try the Case.

Arg. 6. If the Consecrated Bread hath the Nature and Properties of Flesh, then are the Senses of all the World deceived in so plain and evident a Matter, that nothing can be more plain; and if deceived here, our Senses are not to be trusted in any other thing; no not when they are most sure that they see Father, or Mother, or Wife, or Children: nor can we be sure that these Words, *This is my Body*, are written in *Mat. 26. Mark 14. Luke 22. 1 Cor. 11.* For may not these be some other Words, as well as the Bread that we see to be so, is some other Substance? What if we should tell our Friends of *Rome*, these Words, *This is my Body*, is not in this Chapter, and grow confident upon it, and tell them, The Words are, *This is not my Body*, 'Tis the Bricks that were laid to build *Babel*, 'tis the Gates of *Solomon's Porch*; this is the *Shew-Bread* that *Abimelech* gave to *David*; the *Bottles* that *Abigail* took from *Nabal*? If they tell us, we are strangely deceived, and the Senses of all that can read, will give it against us; may not tell them, when they say, *This is the Real Body*; that they are strangely deceived, and that the Senses of all that can see, will give it against them; and that there is no more reason for them to burn us, because we cannot see the Bread to be Christ's Body, than there is for us to kill them, because they cannot see that it is the Gates of *Solomon's Porch* that is there written?

We conclude, That the Senses of all the World cannot be deceived in so evident and plain a Matter; therefore the Consecrated Bread hath not the Nature and Property of Flesh, *i.e.* is not Christ's Real Body.

Arg. 7. If the Consecrated Bread be really the Body and Flesh of Christ, then we do him a great deal of Injury to tear him to pieces so often, and eat him.

'Tis doubtless a Crucifying the Son of God afresh, or to all intents equivalent to it; and then the doing of it deserves the Reward assign'd to that Work.

And

And what is that? Why an unpardonable Guilt, and everlasting Burning, *Heb. 6. 6, 8.* Not to be avoided by Repentance.

Arg. 8. As the Consecrated Bread is not the Real Body of Christ, neither is it indeed the Bread of Life that we are to seek after, and that the Scripture gives us an Account of.

1. Because it did not come down from Heaven.

2. Because it cannot give eternal Life to the Receiver, which the Bread of God is said to do.

The Farmer sow'd it, the Tasker thresh'd it, the Miller ground it, the Baker by Art made it into Bread. This is God's own Argument against *Idols*; *Isa. 44. 12, to 18.* Therefore it came not from Heaven.

It cannot give Eternal Life to the Receiver, because it self is but a Temporal thing: If a Cause that is but Temporal, can bring forth and deliver it self of an Effect that is Eternal, then may the Effect infinitely transcend the Cause immediately producing; but yet it never was, nor hereafter ever will be, that a Mother should bring forth a Child ten thousand times greater than her self.

Quest. But if it be neither the Real Body and Flesh of Christ, nor the Bread of Life spoken of, what is it.

Ans. To this Question we Answer two things.

1. In it self, it is no more nor better than Bread.

2. In respect of Institution, it is the Sign or Representation of an holy thing, *viz.* The Body of Christ broken upon the Cross for us; More than this it is not, nor may be thought to be, without Superstition; not God, not Christ, not the Holy Ghost.

Object. Why then is it said so plain and so often, *This is my Body*?

Ans. It hath been the manner of the Lord to speak in a Figure; to call one thing by the Name of another; and that frequently among the *Hebrews*; as appears in these Examples, *Exod. 12.* The Sign of the *Passover* is call'd the Thing it self. *Isa. 37. 11.* The *Dry Bones* are call'd the whole House of *Israel*. In the *Three Evangelists* the like is done of the *Passover*;

over, *Mat. 26. 26. Mark 14. Luke 22.* So here our Saviour spake as to the *Hebrews*; where the Symbol of his Body is called the Thing itself. And that the Words *This is my Body*, are to be taken in the Sense we have given, and not Literally; We further offer,

Arg. 9. Where the Conclusion of a Point from the Letter of the Text doth imply great and gross Absurdities, there the Opinion can never be true.

To conclude a Real Presence in the Sacrament, doth imply great and gross Absurdities: Therefore it cannot be true:

As, 1. That the *Body* of Christ is a dead Substance; against *Luke 20. 35, 36. Rom. 6. 9. Rev. 1. 18.*

2. That Christ hath Ten thousand *Real Bodies* at one time.

3. That there are so many Lord Christs, and Christ-Mediators; against *1 Cor. 1. 13. Eph. 4. 4. 1 Cor. 8. 5, 6. 1 Tim. 2. 5.*

4. That the Holy Body of Christ may mould, and be eaten by Rats and Mice, may putrifie, stink and turn to Corruption; against *Acts 2. 27.*

5. That it is Flesh, which hath neither the Nature nor Property of it; either Animal Spirits, Taste, or Complection.

6. That Christ may be bitten, torn to pieces, and crucified afresh by the best of his Friends; against *Heb. 6. 6.*

7. That it is the *Bread of Heaven*; when there is nothing more evident than the contrary.

8. That it can give *Eternal Life* to the Receiver, when there is no such Virtue existing in it.

To which we shall add a few more Arguments before we come to the two last things; *viz. The Design of the Lords Supper*, and how to Answer it.

Arg. 10. If the *Consecrated Bread* hath neither the shape nor form, neither the proportions or dimensions, the parts, powers, or operations of a humane Body, then it cannot be the Real Body of Christ.

But the *Consecrated Bread* hath neither the shape or form, the proportions or dimensions, the parts, powers or operations of a humane Body: Therefore it cannot be the *Real Body* of Jesus Christ.

1. It is neither like a Man, a Woman, or a Child, which is the shape and form of a humane body.

2. It hath not the proportions or dimensions of a mans Body, either for height, length, or manner of Figure. If it hath, let them tell us the Size, and shew the Figure, that we may compare it.

3. Neither the Parts, powers or operations of a humane body.

1. Neither Head, nor Hair, neither Eyes nor Nose, Neck, Breast, nor Shoulders; neither Hands nor Fingers, Belly, nor Thighs, Legs nor Feet, neither Toes nor Nails; these are parts of a humane body; and if there be any such in the Bread, after Consecrated, let us enquire whether they be plac'd in due manner and form, in the same method and order with other men, that we may know where to look for the Eyes and the Nose, for the Mouth and the Chin, which are parts common to all humane bodies: Further, if this Bread becomes a real humane body, it hath bones, and sinews, veins, nerves and arteries, joynts and marrow; never any humane body was totally without these. And touching the Powers and Operations of a humane body;

1. It must have a humane Life, else it can neither move nor grow; which are Properties of humane bodies.

2. It must have the Sense of a humane body; for Sense is proper and inseparable to all such; it can see or hear, it can taste or feel, it can smell and speak.

3. If it hath the Sense of a human body, then the Passions too; for they always attend the Senses: If a body can see and hear, can taste and feel, it can be glad or griev'd; it can be angry or pleas'd; and then 'tis a wonder it doth not sometimes ling and rejoyce, grieve and mourn, struggle and strive to get out of the hands of those that go about to abuse it, and tear it in pieces, and out of the Mouths of those that bite and hurt it.

4. It must have some kind of Knowledge; for this is common to all humane bodies and sensible beings: But that this *Consecrated Bread* hath neither Sense nor Knowledge, is evident; because it cries not when violent hands are laid upon it, nor feels, when cruelly bitten and torn in pieces.

Arg. 11. If this *Consecrated Bread* be the *Real Body* of Christ, then they must needs be his Enemies that Celebrate the Holy Supper, and they his best Friends that never do so; because the one crucifies and hurts him, the other forbears, and shews him favour.

Arg. 12. If the *Consecrated Bread* be the *Real Body* of Christ, then it arises again after Death, and goes to Heaven after breaking; for so did the true Body of Christ.

And as the *Romanists* say of a Church, they do absolutely deny that Church that is not Infallible.

So we may say of the *Bread of Christ*. We do absolutely disown that Body of Christ, that after broken and killed, doth not rise again and go to Heaven.

Arg. 13. If there be no Reason to conclude from the Letter of the Text, That this *Consecrated Bread* is the *Real Body*, then it is not so: because there is no ground from any thing else so to conclude it.

But there is no Reason from the Text so to conclude: Therefore this *Consecrated Bread* is not the *Real Body* of Christ.

For may we not as well and as reasonably conclude, and say, That all the Saints are *Bread*, and but the entire Body, not *Flesh* and individual persons?

Because it is said, *1 Cor. 10. 17. We being many, are one Bread, and one Body*, if the Letter must rule against all Reason and Sense, and that *Israel* of old were a Garden of *Grape-Trees*, because by God in expressness of Words, called a *Vineyard*, *Isa. 5. 7. The Vineyard of the Lord of Hosts is the whole House of Israel*, &c.

Arg. 14. If the *Consecrated Bread* be substantially a humane body, then some others besides *Papists*, have seen or known, or may see and know it to be so.

But none hath or can so see and know:

Therefore it is not the Substantial body of Christ. We challenge the whole World here to come forth and convince us.

Arg. 15. If the *Consecrated Bread* be really the *Body* of Christ, then no fear of Eating unworthily, unless we are corporally blind.

Because we may discern the *Lords Body*, which is the worthy Qualification that frees from Judgment, how unprepared soever we are otherwise, *1 Cor. 11. 29. He that eats and drinks unworthily, eats and drinks Judgment to himself, not discerning the Lords Body*.

But if the *Bread* be the *Body*, and the Receiver not blind;

Every Communicant is secure enough from this; they can discern the *Lord's Body*, what condition soever their Souls are in.

But men may eat unworthily, though not corporally blind, and be guilty of the *Body* and *Blood* of the Lord, *1 Cor. 11. 27.*

Therefore the *Consecrated Bread* cannot be really the *Body* of Christ.

Arg. 18. If the Consecrated Bread be really the Body of Christ, it is either a living or a dead body; if a living body, they do wilfully murder him that know him to be so, and yet are so cruel, as to break him, and most barbarously kill him, by tearing him to pieces, and grinding a sensible Substance between their Jaws,

If a dead body, then not worth receiving in order to Eternal Life; because a dead Corpse cannot give a Life that it hath not it self.

Arg. 17. If the Consecrated Bread be the Real Body of Christ, then it holds some Resemblance and Proportion with the Figure and Type of Christ's Body, viz. the Paschal Lamb.

But the aforesaid Bread holds not a Resemblance and Proportion with this Figure and Type of Christ's Body. Therefore it is not the real Body of Christ.

1. The Paschal Lamb was a living thing; so was the Real Body of Christ.

2. The Paschal Lamb was a fleshly Body; so was the Real Body of Christ.

3. The Paschal Lamb had Blood to shed; so had the Real Body of Christ.

4. The Paschal Lamb was wounded and kill'd; so was the Real Body of Christ; to which our Bread doth no way correspond: therefore not the Body of Christ.

Arg. 18. If the Consecrated Bread be the Real Body of Christ, then Christ was his own Executioner, laid violent hands on his own Body before Judas betrayed him, or the Jews killed him.

But Christ did not kill himself before the Jews kill'd him; that is evident through the whole Story of the Gospel.

Therefore the Bread is not his Body.

Arg. 19. If the Consecrated Bread be the Real Body of Christ, then he often suffered since he came into the World.

But he hath but once, and not often suffered.

Therefore the Consecrated Bread cannot be the Real Body of Christ.

Heb. 7. 26, 27. For such a High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens, who needeth not daily to offer up, as the other Priests did; for this he did (once) when he offered up himself.

Heb. 9. 28. So Christ was (once) offered to bear the Sins of many.

Heb. 10. 10. By the which Will we are sanctified by the offering up of the Body of Christ (once) for all. 1. Pet. 3. 18. For Christ hath (once) suffered for sin, the just for the unjust. Heb. 9. 24, 25, 26. Christ is not entered into the Holy place made with hands, which are the figures of the true; but into Heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the High Priests entered into the Holy Place every year with the Blood of others; for then must he often have suffered since the foundation of the World; but now (once) in the end of the World hath he appeared to put away Sin by the Sacrifice of himself. Once, once, once, and no more doth he suffer.

Arg. 20. If the Consecrated Bread be the Real Body of Christ, then Christ is brought under the greatest bondage, misery and affliction of any Creature in the World, by being crucified, broken, torn to pieces, and ground to Mash so often and constantly as the Sacrament is Celebrated; and 'tis strange he should suffer it to be so, when there is no necessity for it, and he hath power in his hand to help it; for by one Offering he hath completed the Work; Heb. 10. 14. And he hath all power in Heaven and Earth, by which Kings reign, and Princes decree Justice, Mat. 28. Pro. 8.

Arg. 21. If the Consecrated Bread be the Real Body of Christ, then Christ hath commanded his Friends and Followers to be more mischievous and cruel to him, than ever the Jews were that hated him and kill'd him; for they did it but once; but these his pretended Friends do it a thousand times over, and pretend he commands them to it. Now that Christ should command to a thing that he hath such infinite reason to be weary of, is not at all congruous to Reason; therefore the Consecrated Bread cannot be the Real Body of Christ.

Arg. 22. If the Consecrated Bread be the Real Body of Christ, then those that buy and sell it, to that end that they might kill it and destroy it, are near Kinsmen to Judas, the Jews and the High Priests; for they did no more but buy him and sell him to kill him; and the Eaters of this Bread do now no less, when they buy it and sell it to that end, that they might kill and devour it.

But the Buyers and Sellers of the Bread for the Lord's Supper, may not be accounted of as Judas, the Jews, and the High Priests.

Therefore the Consecrated Bread is not the Real Body of Christ; for then we must condemn all Christians, both Papists and Protestants, that do observe the Sacrament of the Lords Supper; and then none can be saved, or if any, 'tis Jews, Heathens and Turks, that are not so cruel to Christ Jesus, as Christians are, to kill him, every week, yea almost every day.

Arg. 23. If the Doctrine of Transubstantiation be true, it renders the

the offering up of the Body of Christ upon the Cross at *Jerusalem*, insufficient; for if that did the Work in point of publick Sacrifice and Atonement, no need to have so many Bodies new made, and offered up again every Week, almost every Day, or as often as the *Papists* please to make him, and kill him. If the Work was well done, then what need of another killing?

Arg. 24. It renders the most great and good God a hard Master, and very rigorous, that nothing else should please him, but so great an Offering as the Body of Christ; and that this too must be broken and abused so often, so long, and so constantly. And further, it argues God to have little love to the Pleasure, Ease, or Honour of his Blessed Son, in that he should subject him to such horrid, most horrid Cruelties, to so barbarous Usage and Indignities, as to be made, as often as the Priest pleases, and to be torn to pieces as often as the Debauchery of the Sons of *Belial* shall occasion or require it; for certainly Christ can never dwell happily in Heaven since his Ascension, if they do so grossly abuse his Body here on Earth, even his real Body; and if when *Paul* persecuted the Church, he had cause to cry out; how much more when Priests trample upon his Scull, tear and crush his Real Body all to pieces? But such base Reflections as these, are not at all deserved by the Divine Goodness, who hath plac'd Christ in the highest Dignity that Heaven can afford him; there to abide at his Right hand, till all his Foes be made his Foot-stool. Read *Heb. 10.* from 4. to 14. at your leisure. *Verf. 12, 13.* But this man, after he had offered one Sacrifice for Sin for ever, sat down at the right hand of God, from henceforth expelling all his Enemies by made his Footstool. *Verf. 14.* For by one Offering he hath for ever perfected them that are sanctified. And as Christ says, *He goes to the Father, and we shall see him no more,* *John 16. 10.* Which seems utterly inconsistent with *Transubstantion*; for if the Bread be his Real Body, then is he brought down from Heaven every time the Sacrament is Celebrated; or else he hath more Real Bodies than one.

The first is a great trouble, and diminution to his Glory.

The last makes him no better than a Monster.

The Conclusion then is, That Christ lives for ever in pleasure at God's Right Hand in Heaven, and our Work and Business is to remember what he did for us before he was exalted thither: Which brings us to the Design and Usefulness of his Holy Supper; which, for Brevity's sake, we shall give you in these few following Particulars.

1. To discover the Nature of Sin that cost Christ so dear; which is set forth in Scripture by these Four Metaphors:

It is called the *Plague*; *1 Kings 8:38*. It is called *Purified Sores*; *Isa. 1:68*. It is compared to *Scarlet Dye*; *Isa. 1:18*. It is compared to *Fleahy Spots* that have corrupted themselves. *Their Spot is not the Spot of his Children*; *Deut. 32:5*. And there is nothing could cure this Disease, heal and cleanse these Sores, dissolve this *Scarlet Dye*, fetch out these *fleahy Spots*; but the *Blood of Jesus Christ*; *Heb. 9:14*. How much more shall the *Blood of Christ* purge your Conscience from dead works; *Heb. 13:12*. Jesus, that he might sanctify the People with his own blood, suffered without the Gate. *1 Pet. 1:19*. Redeemed not with corruptible things, as *Silver and Gold*; but with the precious blood of Christ. *1 John 1:7*. The blood of Jesus Christ his Son cleanseth from all sin; *Rev. 1:5*. Wash us from our Sins in his own blood. *Rev. 7:14*. They came out of great Tribulation, and have washed their Robes, and made them white in the blood of the Lamb.

This we are put in mind of by the *Sacrament of the Lords Supper*; *1 Cor. 11:25*. This Cup is the New Testament in my Blood, this do in remembrance of me.

2. The *Sacrament of the Lords Supper* puts us in mind of the great provocation that was given to Almighty God, so as no Sacrifice would appease, but the Body of his only beloved Son; *1 Cor. 5:7*. Christ our Pasover was sacrificed for us; the body and blood of Beasts would not do; *Heb. 10:4*. For it is not possible that the blood of Bulls and Goats should take away Sin.

3. It puts us in mind of the greatness of the Fathers Love and good Will, that he should bruise and give up his own Son to death for us; *Luke 2:14*. Good will to men. *John 3:16*. He so loved the World, that he gave his only begotten Son. *Rom. 8:32*. Spared not his own Son, but delivered him up for us all. *1 John 4:9, 10*. In this was manifest the Love of God towards us, that he sent his only begotten Son, that we might live, and to be a Propitiation for our Sins.

4. It puts us in mind of the greatness of the Obedience to the Father's Will, and Affections to the Souls of men; that when nothing else would do, he comes himself; *Heb. 10:8, 9*. Sacrifice and Offerings thou wouldst not; then said he, Lo I come. *John 10:15*. I lay down my Life for my Sheep. *Rom. 5:6*. When without strength, in due time Christ

Christ died for the ungodly. This is great Obedience, and great Love indeed.

5. It puts us in mind of that great Enmity that Sin fill'd the World with; and the Influence it had upon the Minds of men (when left to themselves) they are cruel against the best of men, *Acts 13. 28.* *Though they found no cause of Death in him, yet desire Pilate that he might be Crucified;* and so they Crucified the Lord of Glory, 1 Cor.

6. The Design of the Lord's Supper is to engage to Religion in good earnest: And that appears in two things.

1. It requires a strict Self-Examination, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of the Bread, and drink of that Cup.*

2. It requires due Preparation before Reception: That is implied in Examination: And this due Preparation consists in these four Things.

1. An ingenuous Confession of those Sins which we find out upon Search and Examination.

2. A godly Sorrow for the same; manifested by putting away the filth of the Flesh.

3. A Forgiving others that have offended us, or that we have had a quarrel against. *If you forgive not others, &c. Leave thy Gift at the Altar. Lay aside all Malice.* We are not to eat with the Leavened Bread of Malice and Wickedness.

4. Faith in the Death and Blood-shedding of Jesus Christ, without which we cannot discern the Lords Body; and then we bring Guilt upon our selves, 1 Cor. 11. 26. *Even the Guilt of the Body and Blood of the Lord.*

7. The Design of the Lord's Supper is to be a Witness to the Works of Christ, that their Remembrance may be kept up in the World, 1 Cor. 11. 26. *For as oft as ye eat this Bread, and drink this Cup, ye shew forth the Lords Death till he comes.*

8. To

8. To keep up Brotherly Love and the Unity of the Spirit in the mystical Body of Christ, 1 Cor. 10. 16. *The Cup of Blessing that we bless, is not the Communion of the Blood of Christ? We being many, are one Bread, and one Body; for we are all partakers of that one Bread.*

And eating and drinking solemnly together, is one of the highest Instances of Fellowship, of Love, Unity and Concord in the World.

9. To transmit the Knowledge and Remembrance of what Christ did to Children and Posterity. This, amongst the rest, was the Design of keeping up the Ordinance of the Passover by a perpetual Statute; as you may see, Exod. 12. 26, 27. *And it shall come to pass, when your Children shall say unto you, what mean ye by this Service? you shall say, It is the Sacrifice of the Lords Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses; and the People bowed the Head and worshipped. And I wish that all your Children that are able to observe, may be present when you celebrate the Lords Supper, that they may be put upon it to enquire what it means; that thereby you may have a good opportunity to Preach Christ his Death and Blood to them; by the remembrance of which, they may be saved as well as you, 1 Cor. 15. 1, 2, 3. By the which you are saved, if you keep in memory what I preached unto you, how that Christ died, and was buried, and that he rose again, and lives for evermore; to whom be Praise and Dominion for ever, Amen.*

If Christ be served as the Doctrine of Transubstantiation supposes him to be, there is no Creature on Earth whose condition is so miserable as the blessed Jesus, or that would, upon the true knowledge of it, change States with him.

FINIS.